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[11 Full-page Plates].

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R M SINGH DEL MAYO SCHOOL OF ART LAHORE

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By Colonel S. S. JACOB, C.I.E.

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Part I.—Copings and Plinths:—52 Plates, comprising 112 examples of Copings and 20 of Plinths.
„ II.—Pillars, Caps and Bases:—79 Plates, comprising 158 examples, viz., 127 of Pillars and 31 of Bases (1 in colour).
„ III.—Carved Doors:—66 Plates—11 representing inlaid ivory work, printed in colour—comprising 27 Doors, 68 Panels, and 74 other details.
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„ V.—Arches:—58 Plates, of which 10 are coloured.
„ VI.—Balustrades:—50 Plates, comprising 51 examples (1 in colour)—many of the panels are filled with tracery.

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The Journal of Indian Art and Ind

AKBAR'S TOMB AT SIKANDRA.

The accompanying plates are illustrative of the fresco paintings on the tomb of Akbar at Sikandra, a plac about five miles from Agra. The mausoleum is described as one of the most characteristic of m It was commenced by that monarch, and finished by his son Jahângir in 1613.

Like that of Itmad-ud-daulah and other Indian mausoleums, it is placed in enclosed by walls, and approached through grand and massive gate ent gateway are poetical inscriptions in the Persian language, setting fort It is built of red sandstone, and is five storeys high, each floor be Mahal at Fathpur Sikri, the key-note of the design appears t monastery. The uppermost storey is open to the sky, and is of of the same material. The inscriptions upon the architrave of the have been composed by Shekh Faizi, the brother of Abdul Fazl, Emperor Akbar. In the centre is the cenotaph, the head and foot of which Emperor's faith or school—"Allaho Akbar! Iilli Jalalihu!" Ninety-nine titles of inscribed about it. At one end is a pedestal on which it is said the famous *Koh-i-Nur* uine tomb containing the remains of the great Akbar is in a vaulted crypt beneath the centre , to which access is gained from the ground level through a vestibule and passage. The ceiling of aborately groined in stucco, and is richly ornamented in colour decoration.

The plates represent some of the paintings. The mortuary hall is nearly 38 feet square, and is surrounded by other chambers of smaller size, containing tombs of less distinguished members of the Imperial family. Round the sepulchre were originally placed the armour, raiment and books of the great Emperor, ready to his hand if he should rise. But the Jâts are said to have carried them off in the last century to Bharatpur, where it is possible that some relics of Akbar still survive in oblivion or concealment. The tomb has been lately provided with a sumptuous covering at the expense of Lord Northbrook.

*The epoch of Akbar is the one of greatest importance to English students of the history of India, for two reasons. It is the period when administration under native rule was best and most efficient, and it is, consequently, the one with which a comparison with British rule should be made. It is also the period of which the most detailed and exact accounts have been written and preserved; so that such a comparison will be reliable and useful.

Akbar was the third Indian sovereign of the House of Timur. Hindustan had been ruled by Afghans for two centuries and a half when Baber crossed the Indus and founded the Mughal Empire in 1525. Mahmud of Ghazni, the first Muhammadan invader of India, reigned from A.D. 997 to A.D. 1030. His dynasty lasted until 1183. The Ghori dynasty lasted from A.D. 1192 to 1289. The Khilzi dynasty, from 1289 to 1321. The dynasty founded by Tuglak Shah, from 1321 to 1393. Then followed the inroad of Timur an nd the Afghan Lodi dynasty lasted from 1450 to the invasion of Baber in 1526. Baber died in the Charbagh at Agra, on December 26th, 1530. and his son and successor, Humayun, was defeated and driven out of India by the able and determined Afghan chief, Shir Shah, in 1540. Shir Shah died on the throne, and was succeeded by a son and grandson, while Humayun took refuge with Tahmasp, the Shah of Persia. The restored Afghans kept their power for fifteen years.

The story of Humayun's flight is told by his faithful ewer bearer, named Jauhar, who accompanied him in his exile. Jauhar tells us that, in October 1542, a little party of seven or eight horsemen and a few camels was wearily journeying over the sandy wastes of Sind, worn out with fatigue, and famished with thirst. The fugitive Prince Humayun, his wife the youthful Hamida (Humayun met this young lady, when on a visit to his brother Hindal's mother; she was a daughter of a Seyyid, a native of Jami in Khurasan), the ewer bearer Jauhar, an officer named Rushen Beg, and a few others, formed the party. Extreme misery had destroyed alike the differences of rank and the power of concealing the true character. When Rushen's horse was worn out, he insisted upon taking one which he had lent to the Queen, a young girl of fifteen within a few days of her confinement. Humayun gave his own horse to his wife, walked some distance, and then got on a baggage camel. A

* C. R. Markham.

...erwards the forlorn wanderers entered the fort of Amarkot, near Tatta, which is surrounded by a ... sand-hills. Here, under the shade of an *arka* tree, young Hamida gave birth to a prince, who ... the most enlightened thinker, and the ablest administrator of his age. Akbar was born on the 14th of O... 1542. Jauhar, by Humayun's order, brought a pod of musk, which the fugitive king broke and distributed among his followers, saying, "This is all the present I can afford to make you on the birth of my son, whose fame, I trust, will one day be expanded all over the world, as the perfume of the musk now fills this room."

The fugitives then fled up the Bolan Pass, and the little Akbar remained for some time in the hands of his ...s at Kandahar and Kabul, while his parents took refuge at the court of Persia. Then the wheel of ...ram Khan, a very able general and a native of Badakshan, Humayun fought ...sion of Lahore and Delhi, and died in 1556, leaving his inheritance, such as it ...

...was only in his fifteenth year. He was then in the Punjab, with ... of the Afghan faction. Bhairam Khan became Regent, and ...King assumed the sovereignty.

...bar's achievements, it must be considered that he had to conquer ...of those great administrative improvements which signalized the latter part o... ...e. In the first year he possessed the Punjab, and the country round Delhi and ... ...quired Ajmir; in the fourth, Gwalior and Oudh; and in 1572 he conquered Gujrat, ... took several years before order could be established in those countries. Orissa was ann... ...pire in 1578, by Todar Mall, who made a revenue survey of the province in 1582. In 1581 Ka... and was placed under the rule of Akbar's brother, Mirza Hakim. Kashmir was annexed in 1586, ...nd in 1594 Kandahar was recovered from the Persians. Kashmir was ruled by Hindu princes until the beginning of the fourteenth century, when it was conquered by the Muhammadans. Owing to distractions in the reigning family, Akbar sent an army into Kashmir in 1586. The king then submitted, and was enrolled among the Delhi nobles. In 1595 Akbar commenced a long war with the Muhammadan Kings of the Dakhin, ending in the acquisition of Berar. These wars, which were spread over nearly the whole of Akbar's reign, need not further engage our attention. But in contemplating the reforms of this admirable prince, it must be borne in mind that their merit is enhanced by the fact that most of them were effected during troublous times, and at periods when there must have been great pressure on his finances. He was a renowned warrior, skilled in all warlike exercises, and an able and successful general. But it is not these qualities which raise Akbar so far above the common herd of rulers. His greatness consists in his enlightened toleration, in his love of learning, in his justice and magnanimity, and in the success with which he administered a vast empire. The excellence of his instruments is one striking proof of his capacity and genius.

The commencement of Akbar's intellectual revolution dates from the introduction to him of Faizi and Abú-l Fazl, the illustrious sons of Mubarak. Their father, Shaikh Mubarak, traced his descent from an Arabian dervish, of Yemen, who settled in Sind. The Shaikh was a man of genius and great learning, and, having established himself at Agra, gave his two sons excellent educations. Faizi, the eldest, was born in 1545. He first went to court i... ...68, at the age of twenty-three, and soon became the Emperor's constant companion and f... ...made Poet Laureate, and he was employed on several diplomatic missions. He was a man of profound learning and original genius. He was loved by the Emperor, who was thrown into the deepest grief at his death, which took place at the age of fifty, on October 5th, 1595. "Shaikh Jío," he exclaimed, "I have brought Hakim Ali with me, will you not speak to me?" Getting no answer, in his grief he threw his turban on the ground, and wept aloud.

Shaikh Abú-l Fazl, called Allami, the younger son of Mubarak, was born on January 14th, 1551, at Agra. He zealously studied under the care of his father; and in his seventeenth year, towards the end of 1574, he was presented to the Emperor Akbar by his brother Faizi.

Owing to the birth of his eldest surviving son Salim, at Sikri, in 1570, Akbar had made that place a royal abode. He built a palace and other splendid edifices there, and it became one of his favourite places of residence. It was called Fathpúr Sikri. Thither Akbar went after his campaign in Bihar in 1574, and there his intimacy with Abú-l Fazl commenced. It was at this time that the memorable Thursday evening discussions began. Akbar's resolution was to rule with even hand men of all creeds in his dominions, and he was annoyed by the intolerance and casuistry of the *Ulamas*, or learned men of the predominant religion. He himself said, "I have seen that God bestows the blessings of His gracious providence upon all His creatures without distinction.

Ill should I discharge the duties of my station were I to withhold my indulgence from any of those committed to my charge." But he invited the opinions of others on religious points, and hence these discussions arose. Akbar caused a building to be erected in the royal garden of Fathpúr Sikri for the learned men, consisting of four halls, called *aiwán*, where he passed one night in the week in their company. The western hall was set apart for Seyyids, the south for Ulamas, the north for Shaikhs, and the east for nobles and others whose tastes were in unison with those of the Emperor. The building was called *Ibadat-Khana*, and here discussions were carried on, upon all kinds of instructive and useful topics.

Besides Faizi and Abú-l Fazl, there were many learned men in constant attendance on the Emperor. Their father, Shaikh Mubarak, was a poet and a profound scholar. Mulla Abdul Kadir, called El Badauni, was born at Badaun, in 1540, and studied music, astronomy, and history. He was employed to translate Arabic and Sanscrit works into Persian; but he was a fanatical Muhammadan, and in his "Tarikh-i Badauni," a history brought down to 1595, he always speaks of Faizi and Abú-l Fazl as heretics, and all references to the speculations of Akbar and his friends are couched in bitter and sarcastic terms. He, however, temporized, and did not allow his religion to interfere with his worldly interests. His history contains much original matter. He also translated the great Hindu epic "Mahabharata"* in 1582, and the "Ramayana" between 1583 and 1591. Of the former poem he says, "At its puerile absurdities the eighteen thousand creations may well be amazed. But such is my fate, to be employed on such works! Nevertheless, I console myself with the reflection that what is predestined must come to pass." The Khwaja Nizamu-d din Ahmad was another historian of Akbar's court. He also was a good, but not a bitter Musalman. His "Tabakat-i Akbari" is a history of the Muhammadan Kings of Hindustan from Mahmud of Ghazni to the year 1594, which was that of his own death. Other historians of the reign were Shaikh Illahdad Faizi Sirhindi, whose "Akbar-nama" comes down to 1602; Maulana Ahmad, of Tatta, who compiled the "Tarikh-i Alfi," under the Emperor's own superintendence, and Asad Beg, who related the murder of Abú-l Fazl and the death of Akbar, bringing his narrative down to 1608. The greatest settlement officer and financier of Akbar's court was Todar Mall. There were also poets, musicians [illegible] authors of commentaries who were encouraged by the liberality of the Emperor.

Professors of all creeds were invited to the court of this enlightened sovereign, and cordially welcomed. Among these were Maulana Muhammad, of Yazd, a learned Shiah; Nuruddin Tarkhan, of Jam, in Khurasan, a mathematician and astronomer; Sufi philosophers, fire-worshippers from Gujrat, Brahmans, and the Christian missionaries Aquaviva, Monserrato, and Henriquez.

The Thursday evening meetings at the *Ibadat Khana*, near the tank called *Anúptalao*, in the gardens of Fathpúr Sikri, were commenced in 1574. Akbar was at first annoyed by the intolerance of the Muhammadan Ulamas, and encouraged the telling of stories against them. Quarrels were the consequence. On one occasion Akbar said to Badauni, "In future report to me any one of the assembly whom you find speaking improperly, and I will have him turned out." Badauni said quietly to his neighbour, Asaf Khan, "According to this a good many [illegible] expelled." His Majesty asked what had been said, and when Badauni told him, he was much amused, [illegible] near him. Decorum was, however, enforced after this, and the more bigoted [illegible] feelings were very bitter when they saw their sovereign [illegible] more heretical, and at last embracing a new [illegible]

El Badauni [illegible] a few years not a trace of Muham[illegible] feeling was left in his [illegible] He was led into free thinking by [illegible] number of learned men of all denominations and sects that came from various countries to his court. Night and day people did nothing but inquire and investigate. Profound points of science, the subtilties of revelation, the curiosities of history, the wonders of nature, were incessantly discussed. His Majesty collected the opinions of every one, retaining whatever he approved, and rejecting what was against his disposition, or ran counter to his wishes. Thus a faith, based on some elementary principles, fixed itself in his heart; and, as the result of all the influences that were brought to bear on him, the conviction gradually established itself in his mind that there were truths in all religions. If some true knowledge was everywhere to be found, why, he thought, should truth be confined to one religion? Thus his speculations became bolder. "Not a day passed," exclaims El Badauni, "but a new fruit of this loathsome tree ripened into existence."

At length Akbar established a new religion, which combined the principal features of Hinduism with the sun-worship of the Parsís. He was also much interested in the gospels as explained to him by Christian missionaries; and, as Colonel Yule says, he never lost a certain hankering after Christianity, or ceased to display an affectionate reverence for the Christian emblems which he had received from his Jesuit teachers.

* See Surgeon-Major T. H. Hendley's "Razm Namah" and "Mahabharata," 1883.

The good parts of all religions were recognized, and perfect toleration was established. The new faith was called *Tauhid-i Ilahi,* divine monotheism. A document was prepared and signed by the Ulamas, the draft of which was in the handwriting of Shaikh Mubarak. The Emperor, as *Imam-i Adil* (just leader) and *Mujtahid,* was declared to be infallible, and superior to all doctors in matters of faith. Abú-l Fazl was the chief expounder of the new creed.

Had Akbar, as a private individual, avowed the opinions which he formed as an Emperor, his life would not have been worth a day's purchase; but in his exalted station he was enabled to practise as a ruler the doctrines which he held as a philosopher. Or, as Abú-l Fazl puts it: "When a person in private station unravels the warp and woof of deception, and discovers the beautiful countenance of consistency and truth, he keeps silence from the dread of savage beasts in human form, who would brand him with the epithets of infidel and blasphemer, and probably deprive him of life. But when the season arrives for the revelation of truth, a person is endowed with this degree of knowledge upon whom God bestows the robes of royalty, such as is the Emperor of our time." The disputations came to an end in 1579, and Akbar held the new creed to the end of his life.

Meanwhile Akbar's learned men were engaged in compilations and translations from Arabic and Sanscrit into Persian. The history called "Tarikh-i Alfi" was to be a narrative of the thousand years of Islam from the *Hijrah* to 1592 A.D. Akbar held that Islam would cease to exist in the latter year, having done its work. The "Tarikh-i Alfi" was intended to be its epitaph. It was chiefly written by Maulava Ahmad, of Tatta, but Abú-l Fazl and others assisted. Faizi translated the Sanscrit mathematical work called "Lilawati"; and, as has already been said, Badauni, with the aid of others, prepared translated versions of the two great Hindu epics.

But the most famous literary work of Akbar's reign was the history written by Abu-l Fazl, in three volumes, called the "Akbar-namah." The first volume contains a history of the House of Timur down to the death of Humayun; the second is a record of the reign of Akbar, from 1556 to 1602; and the third is the "Ain-i Akbari," the great Administration Rep[illegible]t of Akbar's Empire.

The first book of the "A[illegible] ats of the Emperor, and of his household and court. Here we are introduced to the royal stables, to the wardrobe, and kitchens, and to the hunting establishment. We are initiated into all the arrangements connected with the treasury and the mint, the armoury, and the travelling equipage. In this book, too, we learn the rules of court etiquette, and also the ceremonies instituted by Akbar as the spiritual guide of his people.

The second book gives the details of army administration, the regulations respecting the feasts, marriage rites, education, and amusements. This book ends with a list of the Grandees of the Empire. Their rank is shown by their military commands, as *mansabdars* or captains of cavalry. All commands above five thousand belonged to the Shah-zadahs or Emperor's sons. The total number of *mansabs* or military commands was sixty-six. Most of the higher officers were Persians or Afghans, not Hindustani Muhammadans, and out of the fo[illegible] hundred and fifteen *mansabdars* there were fifty-one Hindus, a large percentage. It was to the policy [illegible] generals that Akbar owed the permanent annexation of Orissa.

The third book is devoted to regulations for the [illegible] [illegible] the rent-roll of th[illegible] [illegible], containing the [illegible] [illegible]dern administrator will turn with the deepest interest. Early in his reign Akbar remitted or reduced a number of vexatious taxes. His able revenue officers then proceeded to introduce a reformed settlement based on the indigenous system, as matured by Shir Shah. The greatest among Akbar's fiscal statesmen was Todar Mall, who settled Gujrat, Bengal, and Bihar, and introduced the system of keeping revenue accounts in Persian. Next to him was Nizam Ahmad, the author of the "Tabakat-i Akbari," who spent his life in the Emperor's service.

From time immemorial a share in the produce of land has been the property of the State in all eastern countries. From this source the main part of the revenue has been raised, and the land tax has always formed the most just, the most reliable, and the most popular means of providing for the expenditure of the government. In Muhammadan countries this land tax is called *khiraj,* and is of two kinds, the one *mukasimah,* when a share of the actual produce was taken, and the other *wazifa,* which was due from the land whether there was any produce or not.

In Hindu times, and before the reign of Akbar, the *khiraj* in India was *mukasimah.* The Emperor's officers adopted the system of *wazifa* for good land, and carried the settlement into effect with great precision and accuracy in each province of his dominions. Bengal and part of Bihar, Berar, and part of Gujrat, however,

appear to have been assessed according to the value of the crops, the surveys of the land not being complete. Akbar took one-third of the estimated value, and he left the option of payment in kind to the farmers, except in the case of sugar-cane and other expensive crops.

The "Ain-i Akbari" of Abú-l Fazl is rendered valuable not only by the varied information it contains, but also by the trustworthiness of the author. Mr. Blochmann says that Abú-l Fazl has been too often accused by European writers of flattery, and of wilful concealment of facts damaging to the reputation of his master. He bears witness that a study of the "Akbar-namah" has convinced him that the charge is absolutely unfounded. Abú-l Fazl's love of truth, and his correctness of information are apparent on every page of his great work.

The last years of the reign of Akbar were clouded with sorrow. His eldest son, Salim, was dissipated, ungrateful, and rebellious, and bore special hatred against his father's noble minister. The two younger sons died early from the effects of drink. "Alas," exclaimed Abú-l Fazl, "that wine should be burdened with suffering, and that its sweet nectar should be a deadly poison!" Many Muhammadan princes died of *delirium tremens* before the introduction of tobacco, which took place towards the end of Akbar's reign. Asad Beg says th[illegible]
tobacco at Bijapur. He brought a pipe and a stock of tobacco to Agra, and presented it [illegible]
made a trial. The custom of smoking spread rapidly among the nobles, but Akbar ne[illegible]

In 1597 Abú-l Fazl left the court, and went for the first time on active service i[illegible]
absent for more than four years, when the rebellious conduct of Salim, the heir ap[illegible]
his trusty minister. His presence was urgently needed. Abú-l Fazl hurriedly se[illegible]
by a few men. Salim thought this an excellent opportunity of getting rid [illegible]
bribed Rajah Bir Singh, a Bundela chief of Urchah, through whose territory [illegible]
him. On the 12th of August 1602, at a distance of a few miles from Narv[illegible]
The minister thought it a disgrace to fly, which he might easily have done [illegible]
pierced by the lance of a trooper, he fell dead on the ground. The assass[illegible]
employer; and Akbar, with all the diligence of his officers and troops, w[illegible]
murderer. His own son was the greater criminal of the two, and in his memoirs Salim confesses his guilt with unblushing effrontery.

Mr. Blochmann thus sums up the career of Abú-l Fazl. "As a writer he is unrivalled. Everywhere in India he is known as the great Munshi. His letters are studied in all Madrasahs, and are perfect models. His influence on his age was immense. He led his sovereign to a true appreciation of his duties, and from the moment that he entered court the problem of successfully ruling over mixed races was carefully considered, and the policy of toleration was the result."

The great Emperor did not long survive his beloved and faithful minister. Akbar died on November 10th, 1605, in his sixty-third year, and was buried in the magnificent tomb at Sikandra, near Agra. There his bones [illegible]st, and his tomb is treated with all honour and respect by the present rulers of the land. A new cloth to [illegible] presented by the Earl of Northbrook, after his visit to Sikandra in November 1873,

[illegible] his successor; Murad and Danyal, who
rather fair (*color de trigo* [illegible] missionary who knew [illegible] eyebrows [illegible]
his countenance handsome. His beard was close-shaved. His bearing was majestic, and "the qualities of his mind seemed to raise him above the denizens of this lower world." The Emperor Akbar combined the thoughtful philosophy of Marcus Aurelius, the toleration of Julian, the enterprise and daring of his own grandsire Baber, with the administrative genius of a Monro or a Thomason. We might search through the dynasties of the East and West for many centuries back, and fail to discover so grand and noble a character as that of Akbar. No sovereign has come nearer to the ideal of a father of his people.

Akbar was the contemporary of Queen Elizabeth. He began to reign two years before her, and outlived her for two years, but he was nine years younger than the great Queen. He was succeeded by his son Salim, under the name of Jahanghir, who reigned from 1605 to 1627.

The native sources whence the story of Akbar's glorious reign are derived, have already been indicated. To a considerable extent they are accessible in an English form. The translation of the "Ain-i Akbari," by Gladwin, was published in 1800, and that of the historian Ferishta, by General Briggs, in 1829. Elphinstone gives a brief account of Akbar's reign in his history of India. In 1873 Blochmann's admirable translation of the two first

30.—Tomb of Akbar, Sikandra.
Border round panel, Vestibule.
Scale full

60.—Tomb of Itmad-ud-Daulah, Agra.

Ornament on ceiling, oblong room.

59.—Tomb of Itmad-ud-Daulah, Agra.

Band above alcove, east oblong room, ground floor.

61.—TOMB OF ITMAD-UD-DAULAH, AGRA.

Detail of fresco painting.

…AD-UD-DAULAH, AGRA.

63.—Tomb of Itmad-ud-Daulah, Agra.

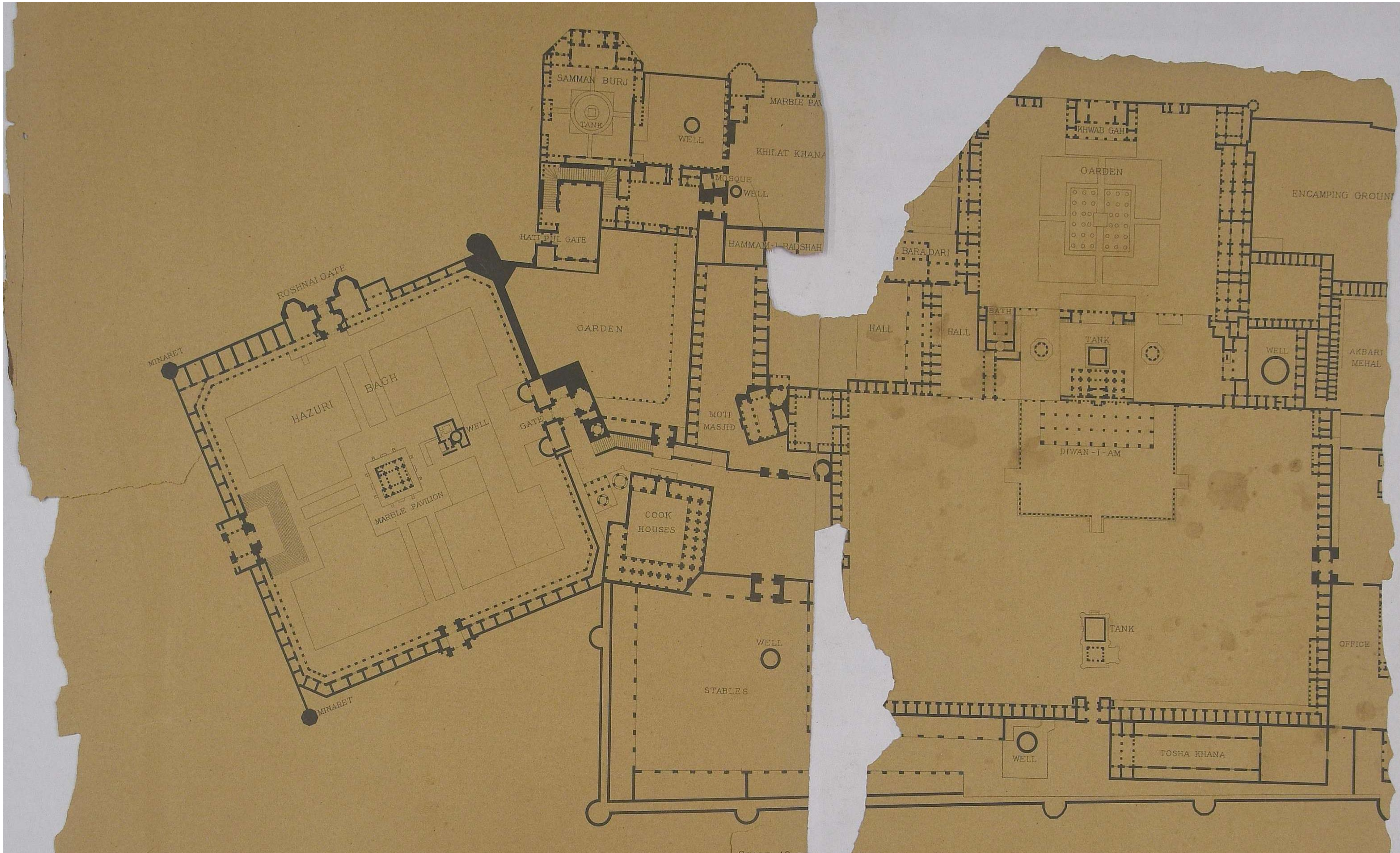
Centre-piece in dome, central chamber, ground floor.

64.—Tomb of Itmad-ud-Daulah, Agra.

Detail of ceiling in central chamber.

65.—Tomb of Itmad-ud-Daulah, Agra.

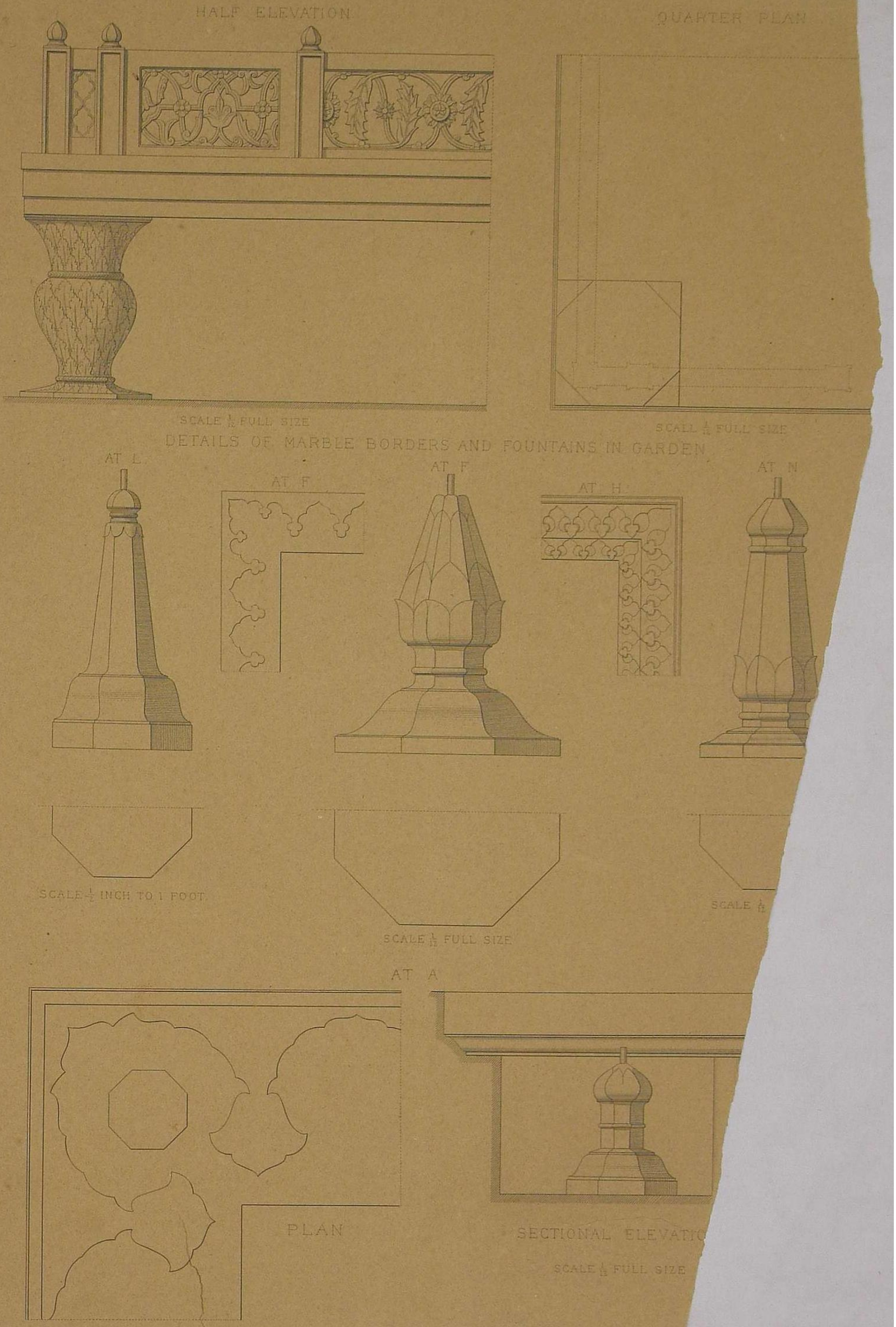
Detail in central chamber, ground floor.



SCALE 40 FE INCH.

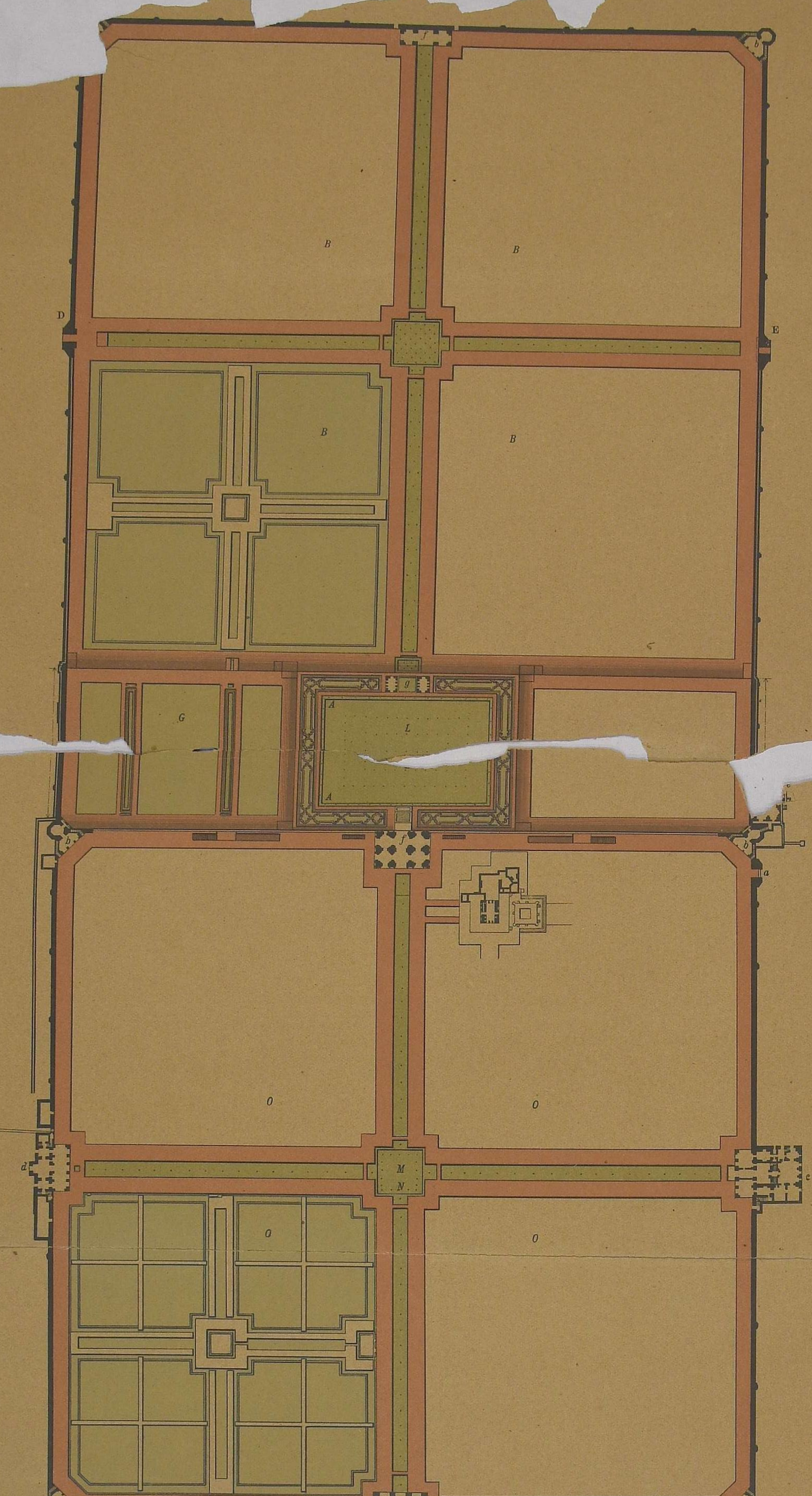
6

PLAN OF L RE FORT.



69.—SHAHLIMAR GARDENS, NEAR LAHORE.

Details of marble seat, fountains, &c., in the great tank.



D, E *Gateways with tile work (see Pls. 79 and 80)*
B, G, O *Gardens*
a Gateway
... *Europeans*

68.—Shahlimar Gardens, near Lahore.

General Plan.

Houses	*tinted grey.*
Terraces, brick on edge	*,, red.*
Gardens	*,, green.*
Streets	*,, buff.*

49.—Bronze Figure of Siva.
From the collection in the Government Central Museum, Madras.
Photographed by H. A. Wilkins, Student Madras School of Arts.

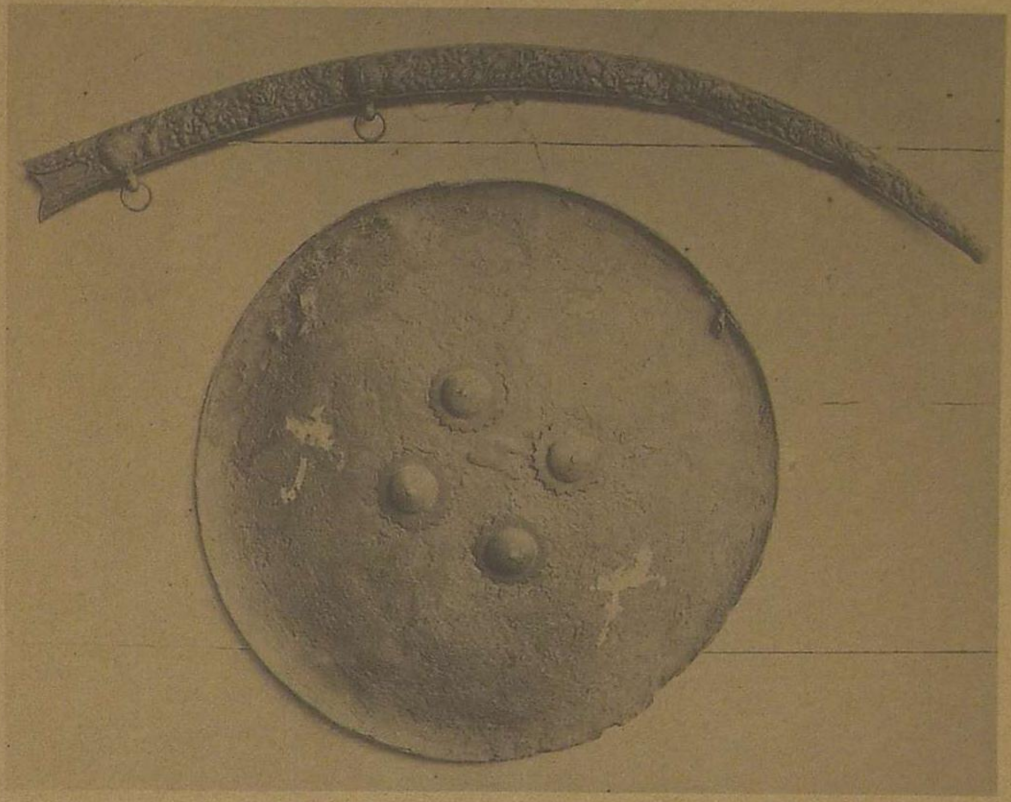
Lutchmana. Rama. Sita. Hanuman.

50.—Four Bronze Figures.

From a negative by Messrs. Newman and Co., Madras.

51.—Copper Repoussé Panel executed at the Madras School of Arts.

Photographed by H. A. Wilkins, Student Madras School of Arts.



1

2

52.

1.—Copper Sword Sheath and Leather Shield. Very old.
2.—Group of Modern Tanjore Ware.

Photographed by H. A. Wilkins, Student Madras School of Arts.

53.—SCREEN with copper repoussé panels, executed at the Madras School of Arts.

Photographed by H. A. Wilkins, Student Madras School of Arts.

53*a*.—Group of Ornamental Brass and Copper Ware.

Photographed by H. A. Wilkins, Student Madras School of Arts.

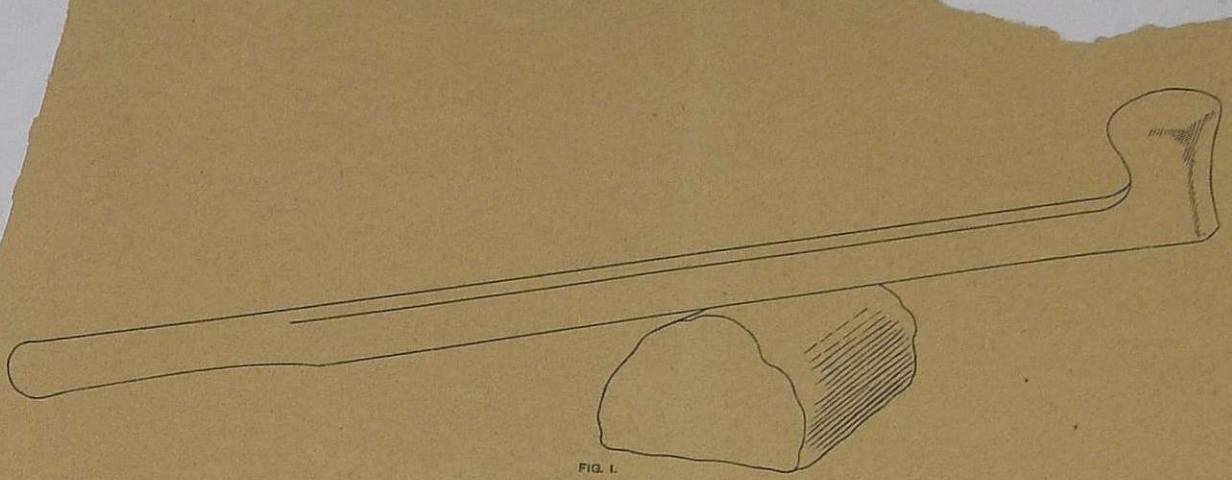


FIG. 1.

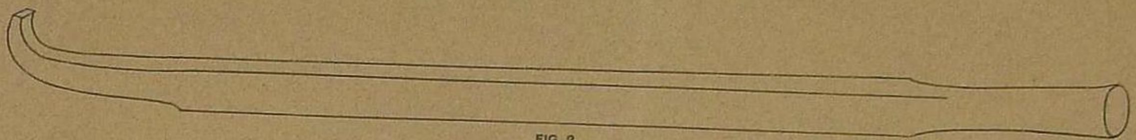


FIG. 2.

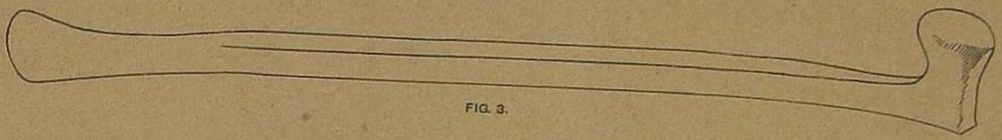
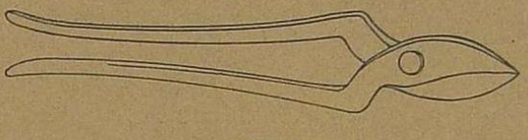


FIG. 3.



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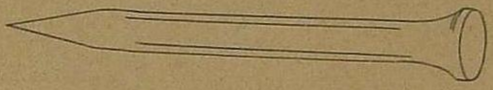


FIG. 5.

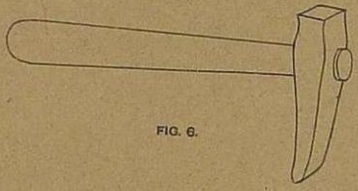


FIG. 6.

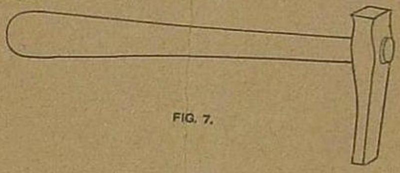


FIG. 7.

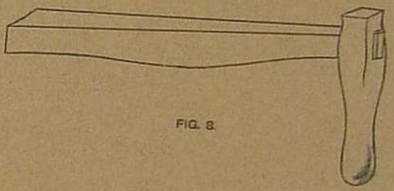


FIG. 8.

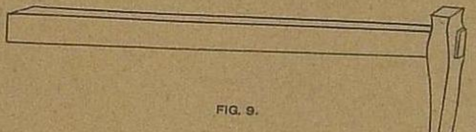


FIG. 9.

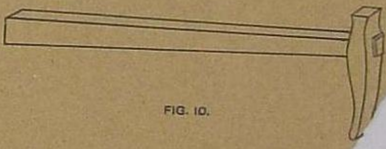


FIG. 10.

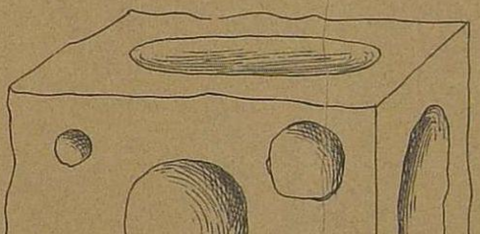
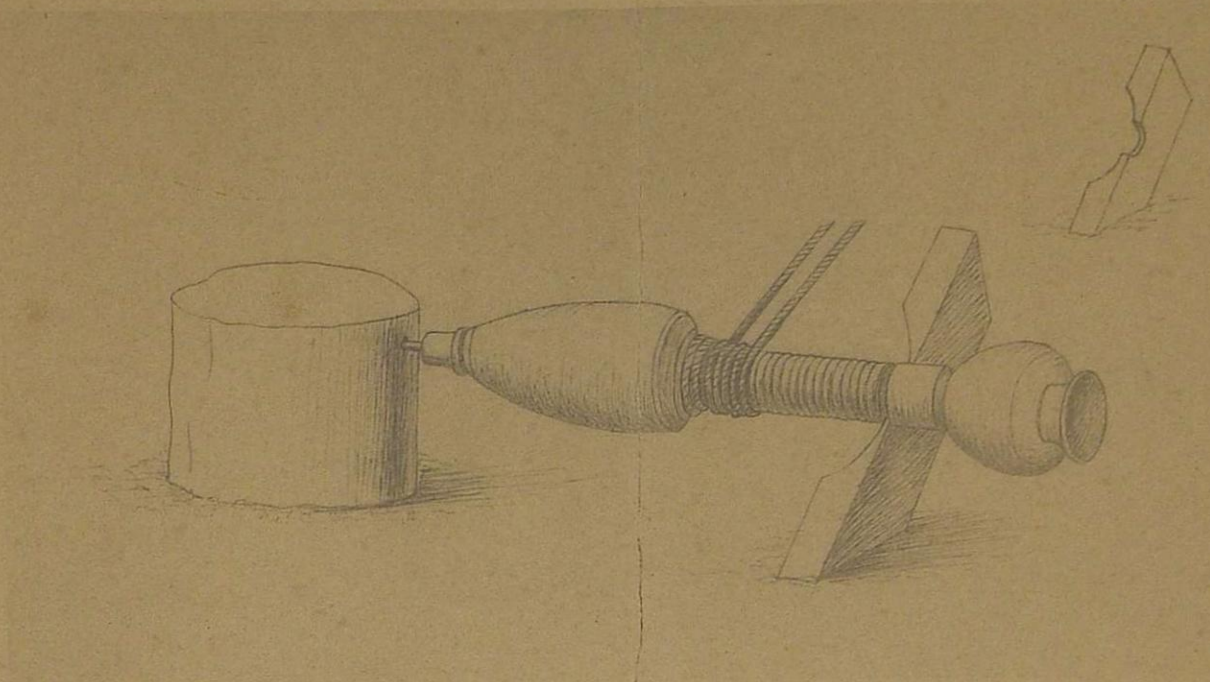


FIG. 11.

54.—SOME OF THE TOOLS USED IN THE MANUFACTURE OF BEATEN BRASS AND COPP

Drawn by T. Krishnaswamy, Madras School of Arts.

SC FOOT.



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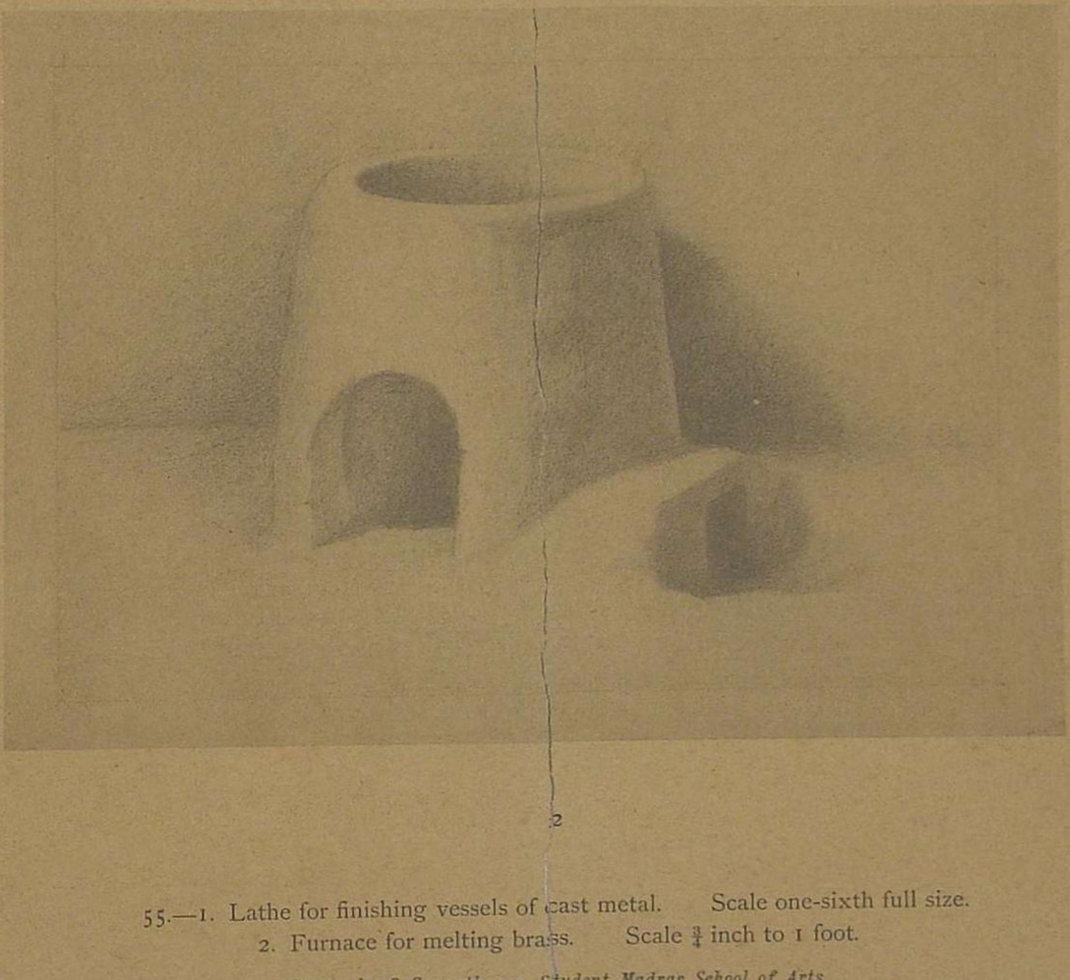

2

55.—1. Lathe for finishing vessels of cast metal. Scale one-sixth full size.
2. Furnace for melting brass. Scale $\frac{3}{4}$ inch to 1 foot.

Drawn by C. Gangatharen, Student Madras School of Arts.

56.—A Brass or Copper Smith at work.
Photographed by H. A. Wilkins, Student Madras School of Arts.

57.—Manufacture of Brass Vessels. A native workshop. Madras.

Photographed by H. A. Wilkins, Student Madras School of Arts.

58.—A BRASS AND COPPER WARE STALL. MADRAS.

Photographed by Messrs. Wiele and Klein, Madras.

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1—Border round panel, Vestibule.
2—Dado and panel on right of entrance passage.
3—Dado and panel, Vestibule.
4—Border round dado, Vestibule.
5—Detail, Vestibule.
6—Panel over door of passage, Vestibule.
7—Detail of border in alcove, Vestibule.
8—Cornice below springing of vault, Vestibule.
9—Detail of soffit of arch, Vestibule.
10—B[illegible] round spandril of arch, Vestibule.
11—[illegible] in ceiling, Vestibule.

TOMB OF ITMAD-UD-DAULAH, AGRA.

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14—Band above alcove, east oblong room.
15—Ceiling, east oblong room
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25—Detail in central chamber.
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29—Painted decoration on ceiling.
30—Painted decoration on ceiling.

GWALIOR.

31—Shop front in the Lashkar or Camp.

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37—Woode door, inlaid with ivory, of the Bari Mahal.
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CHITTOR.

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92—Ditto ditto
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96—Ditto ditto
97—Group from Miyan Khan.
98—Ditto ditto
99—Ditto ditto
100—Ditto ditto

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